1: Leitner L-3 (1866-68) 18937 AV3 Dard / V3

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FIRST GROUP OF DARDS, ETC., TAKEN IN 1866.

GHULÁM MUHAMMAD, OF GILGIT (A SHIAH MUHAMMADAN).

GHARIB SHAH AND FRIEND, BOTH OF CHILÁS (SUNNI MUHAMMADANS).

MIRZA BEG, OF ASTOR (SUNNI).

KÁZIM, FROM SKARDO (LITTLE TIBET) (SHIAH).

MALER AND BATSHU, (KALÁSHA AND BASHGALI KAFIRS) (SUBJECTS OF CHITRÁL).

[facing p. 1]

1: Leitner . L-3. (1866-93) 1893? AV3 Dard AV3

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GROUP OF NATIVES FROM HUNZA, YASIN, AND NAGYR LISTS

[facing p. 22: A]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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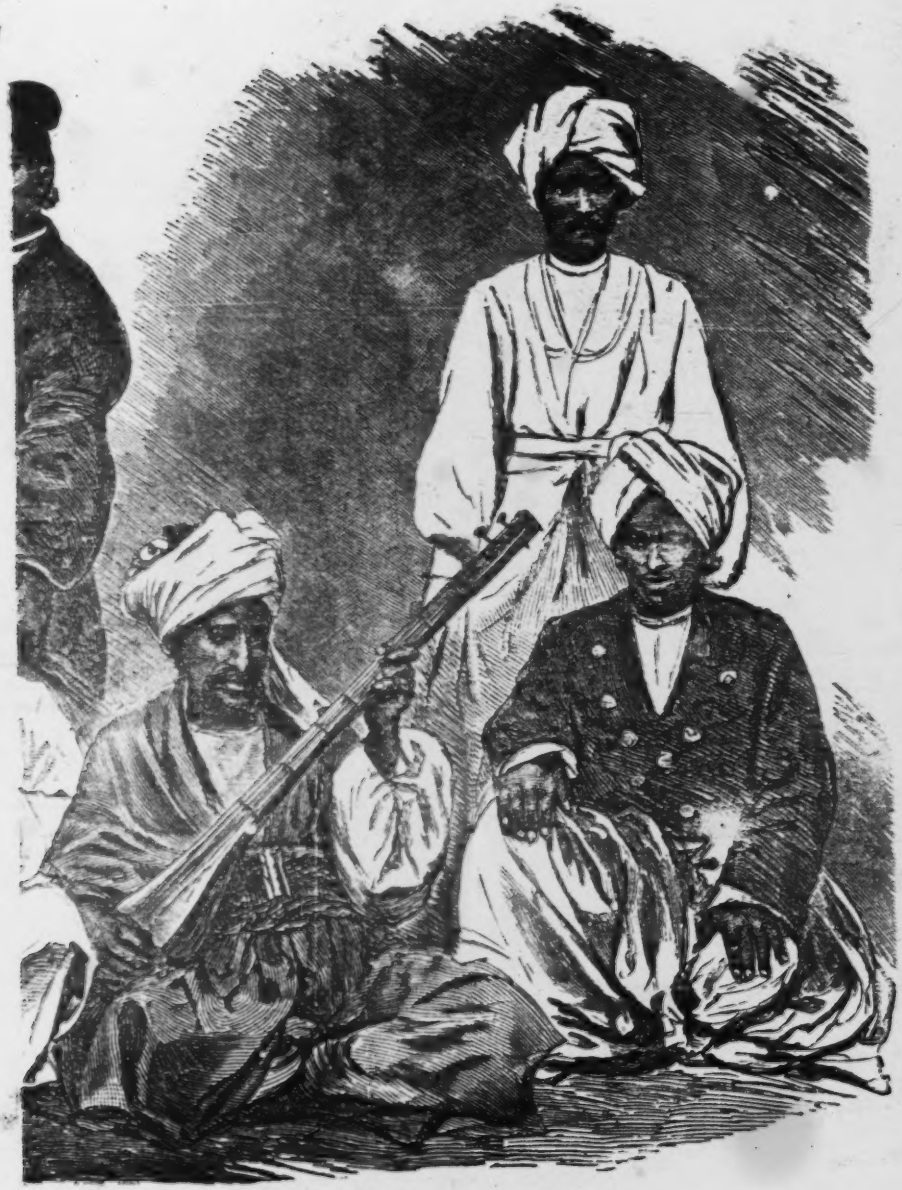

LISTENING TO MUSICIANS FROM CHITRÁL AND BADAKHSHÁN.

[facing p. 22: 0]

Leitner L-S (1866-93) 1893? AVS Dard AVS

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A Dance at Gilgit (Dr. Leitner and his Panjabi Attd

[facing p. 36: A]

1: Leitner L-8 (1868-93) 1893? AV3 Dard AV3

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291

(DR. LEITNER AND HIS PANJABI ATTENDANTS LOOKING ON).

[facing p. 36: B]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamêr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chílâsis call the Siah Pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory."

1r Leitner ...-3 (1...-93) 1893? AV3 Dard AV3

He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginn means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kô."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kô, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so numerously found in the high mountains round Gilgit. The snow-ounce also pursues it. Dardistan, specially Hunza, is the paradise of the lithe, the wild sheep, including the *ovis poli*, and the red bear.

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Affghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

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[facing p. 81]

Chitral

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[cf. note, p. 143, category IIc -- Analyst]

[facing p. 142]

1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3

APPENDIX IV.

GROUP OF DARDS AND CENTRAL ASIATICS WITH DR. LEITNER.

Standing Nos. 1 2 3 4 5 6 (*see next page.*)

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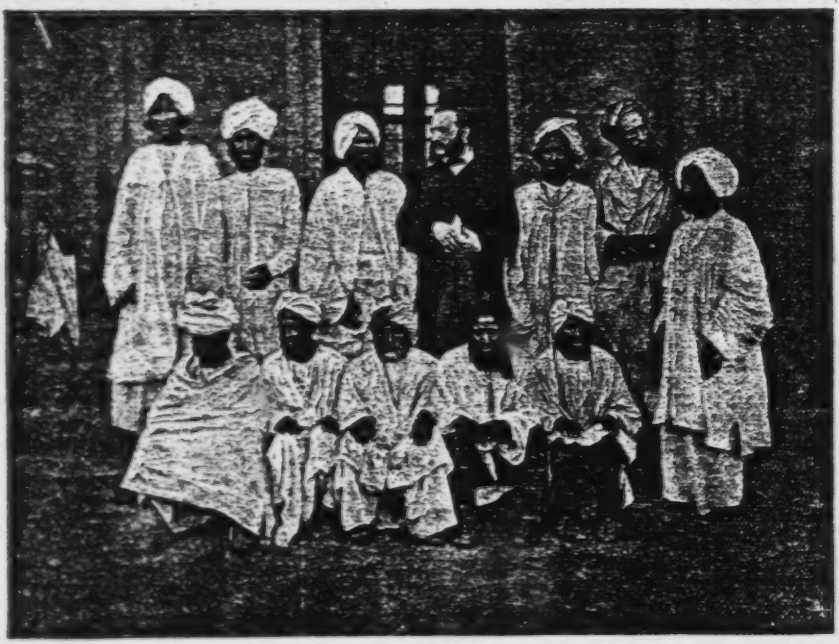

Sitting Nos. 7 8 9 10 11 (*see next page.*)

Standing—1. Khundayár, son of a Shiah Akhun (priest) at Nagyr; 2. Maulvi Najmuddin, a poet from Koláb; 3 and 4. Khudádád and Haráma, pilgrims from Nagyr; 5. A Chitráli soldier; 6. Mutavalli, of Hunza.

Sitting—7. Mir Abdullah, a famous Arabic scholar and jurist from Gabriál; 8. Hakim Habíbullah, a Tájik, a physician from Badakhshán; 9. Ghulam Muhammad, Dr. Leitner's Gilgit retainer; 10. Ibrahim Khan, a Shiah, Rôao (highest official caste), of Nagyr; 11. Sultan Ali Yashkun, of Nagyr.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

KOHISTANI.

1. To-morrow night to Lahore I will go.
   Douche rate Lahore bajarwa.
2. Thou silent be.
   Tohe chut guda.
3. Prepare, ye young men.
   Jubti masha.

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
   Saba shapa ba Lahore shasam.
2. Thou silent be.
   Tah chup shai.
3. Prepared be, O young men.
   Saubhal she zalmú.

There is a song very current in Kohistan which begins,— 539
Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli=
"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

[177]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

443 There are no regular Bazárs even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[41L]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.
صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.
یں قلع (3) Yan-Qalá.
چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.
دشت سبز (5) Dashti-sabz. A halting-place.
رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.
قزل درہ (7) Kizil Dara.
ال کاشان (8) Elkáshán. The Himalaya begins.
اتن جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.
دشت سفید (10) Dasht-e-sufed.
فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.
رباط (11) Rubát.
دشت فراخ (12) Dashti Farákh.
وردوج (13) Wardúj. Contains a mine of sulphur.
(14) } Names are forgotten.
(15) }
زیباق (16) Zibáq. Peopled by *Shi'as* (or rather Muláis).
دہ گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

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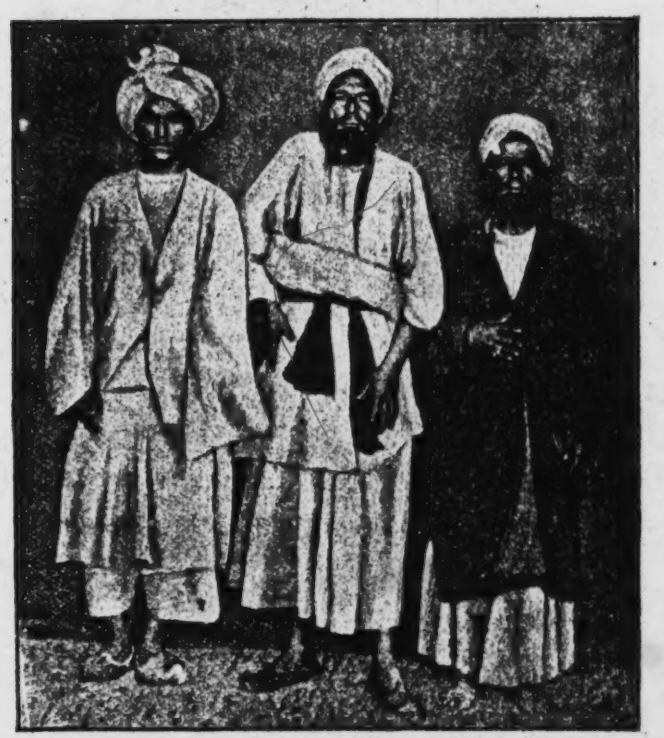
B 142 291
[181]
1: Lehner 1-3 (1886-93) 1893? AV3 Dard AV3 Burushe AV7

ETHNOLOGICAL.

(See also Drawing 1 of Appendix IV.)



A GABRIÁLI STUDENT AND TWO MESSENGERS (A CHITRÁLI AND A YASINI), FROM A BROTHER OF THE LATE MIHTAR AMAN-UL-MULK, RULER OF CHITRÁL.

ANTHROPOLOGICAL.

GILGITI (GHULÁM MUHAMMAD). NAGYRI (KHUDÁYÁR). HUNZA MAR (MÁTAVÁLLI).

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabóo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

I.*

The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 796 252

*[See also p. 119 *postea*.—Ed.]

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3
Pakistan

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[i.e., the country of the Pathans - Analyst]

~~15~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7

natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

D 142 147 D 464

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

B 181 D 181 D 142 B 142

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

D 291 B 291

~~12: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushi AV7

B 291 D 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear D 291 301 wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth D 286 is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

D 302 The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3

They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla of the Dards. Or they tell how a Ladaki king wished to make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
D>rd AV3

be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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DARDS

[Facing p. 424]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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291 The dress of the Dārds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them; the dress consists of pyjamas, choga (or gown-coat), a waistband to confine this, and lastly, a cap and *chaussure*, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dārds; wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dārds to be mentioned below—they keep that kind of cap

CASTES.*

564 There are certain subdivisions of the Dārd race which may be called castes, since they are kept up by rules more or less stringent against the intermarriage of those who belong to different divisions. To trace these out is a matter of much importance, for they probably give indications, if one knew how to interpret them, of the sources from which the present community has been compounded, and of the order of successive occupations of the country, and of the supremacy of different nations.

According to my inquiries, the following are the important caste divisions in the order of their recognized rank:†

(1) Ronū.	(2) Shīn.	(4) Kremin.
* * * *	(3) Yashkun.	(5) Dūm.

As to the first, Ronū, I am not clear whether any importance may be attached to the division. In no other account have I seen the name mentioned, but in the Gilgit country it is certain that a

* The substance of this and the next division of the chapter was communicated in a paper which I read to the Oriental Congress that met in London in Sept., 1874.

† Besides these, I have in one village, Tashgām near Drās, heard of a caste called *Rom*. I was unable to find out the extent or relative importance of this caste, or to collate it with the others.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

when the Dārds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dārds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladākhīs who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dārd language is spoken, in the Hanū side-valley the people have lost their original language, and speak only the Tibetan Ladākhī; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dārd-speaking.[2]

These Buddhist Dārds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladākhī, but they are not such fine men as the Dārds of Drās, Astor, or Gilgit. They wear the pigtail as the Ladākhīs do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 307 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dārds also, as in the upper part of the Hārpo Valley in Rondū, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of breed, in this case with the Baltis.

[1] [i.e. the Buddhist Dards -- ANALYST]
[2] [i.e. category 116, End Maps III E - ANALYST]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3

175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
191 unroll it to cover the ears. Of these men Neve says, "They
563 are an independent and bold race, more straightforward than the Kashmiris and less bloodthirsty than the Pathan"—the latter

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shin village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.
162 Drew mentions the following caste divisions: Ronu, Shins, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rájá caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded
[592] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladákh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-92) 1900 AVJ Kashmir
Durd AVJ
Chitral

Afzul barely took my breath away one day during

the performance by calling to one of his attendant courtiers, and by blowing his nose on the end of the latter's turban.

Here we first got the splendid white grape, reserved for the royal family. It almost equals the finest muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul had joined us the day before, and had with him some hundred and fifty mounted men, who formed an irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velvets, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's Government, to the number of a hundred, stood in

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[facing p. 64]

4a Durand G-4 (1888-92) 1900 AVI Kashmir
Dard AVJ
Chitral

walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes. The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

After a few words of welcome we mounted our horses, and rode off. The Mehtar was surrounded by his court, Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ
Chitral

huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral
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MEHTAR AMAN-UL-MULK AND SONS. HIS SUCCESSOR, AFZUL-UL-MULK, SEATED ON HIS RIGHT.

[facing p. 76]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

223 it is tamed by want of sleep and hunger, begin to feed it, and to use the lure. The large grey falcon they mostly use is a lovely bird, and they are devoted to the sport.

The Mehtar used to go after chikor every day almost, and we once got an excellent exposition of the sport in his company. We rode up the valley a short way, and took our stand on the edge of a very steep fan, beaters having gone a couple of miles further up the valley to move chikor, the mountain partridge. In a few minutes we saw a covey coming skimming along, following the contour of the hillside, as they always fly to avoid the dangerous open, and going the pace driven partridges can go. The Mehtar unhooded his falcon, and stood at the edge of the cliff, eagerly watching the approaching birds; as they passed there was a quick move of the wrist, and the grey death shot down like a passing shadow, and killed a couple of hundred yards from us. This was repeated again and again, generally with success, but a falcon loosed a moment too late had no chance. I had a beautiful falcon given me, and had some very good sport with it sometimes, but my native friends coveted it so dreadfully, and begged for it so persistently, that I finally had to give it away.

132 291 The winter was now coming on, though it was but the beginning of October, and we had heavy falls of snow on the higher hills, which made the weather perfect, but rather cold at night. The Chitralis began to dress accordingly, and in addition to the ordinary brown woollen gown, which all classes wear, we now saw bright cotton-wadded coats of flowered green or pink.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

frightfully hot part of the way, and, to avoid the heat as much as possible, we were up at two in the morning. We were on the move twelve to fourteen hours, one day for nearly twenty. I used to get a couple of hours' sleep at the mid-day halt, but do not think my man had time for this, and yet he was always smiling and cheery, and full of energy to the very end.

Our day's halt at Mastuj was no rest for me, for I had to say good-bye to some of the Mehtar's sons who had come with me, to write endless testimonials —the fiction as to the value of the testimonial has penetrated even to the innermost recesses of the Hindu-Kush—to distribute largess with a discriminating hand on all sides, and to write one or two official letters as well. Next morning we started for our march up the valley of the Yarkhun river, taking the winter road—that is to say, spending half the day fording an ice-cold stream as clear as crystal. The Chitrali footmen shocked our Pathans very much by rolling up their voluminous skirts, taking off their *paijamas*, and fording stark naked. They are the only Mahomedans I have ever come across who go naked, but not ashamed.

After seeing as much as was necessary of the defiles through which the river runs, we retraced our steps, and made for the Chamarkand pass. At the foot of this I met with a bitter disappointment: my messenger who had gone to India from Chitral with special letters returned, after waiting four days in Peshawar, with no answer. It was a terrible blow, the opportunity of returning to India by Dir and Bajour had offered, and I was obliged to throw it

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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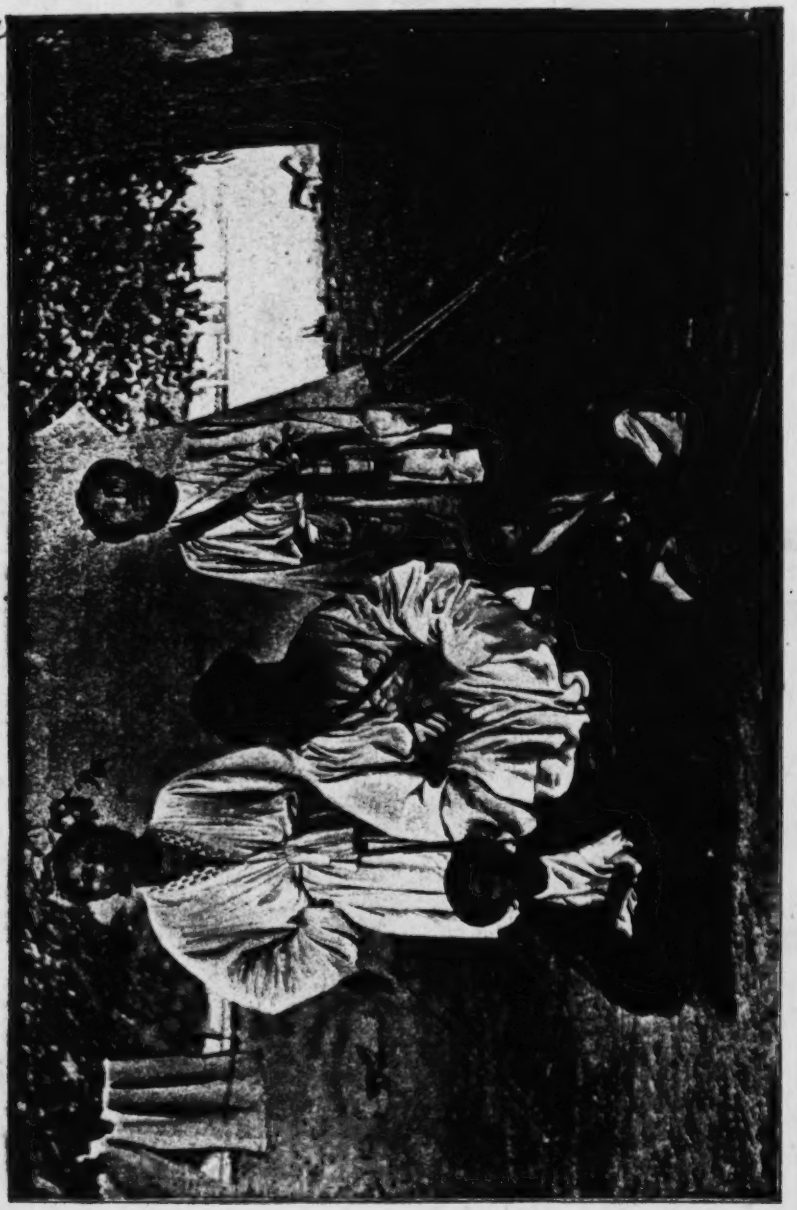

RAJA AKBAR KHAN OF PUNYAL, AND NEPHEWS.

[facing p. 108]